

## Views of Dr. Babasaheb Ambedkar on Environmental Issues

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### ABSTRACT:

Environmental issues are increasing day by day. Climate change and global warming are the major causes of environmental destruction. It also includes issues like depletion of ozone layer, rise in temperature, melting of snow, cloud burst, rise in sea water level, abrupt changes in seasons, increase of endangered species, indiscriminate deforestation, increase in nondegradable waste etc.

To minimise the environmental issues, everyone has to go for sustainable development. To achieve this, we have to create a benchmark and work on the sustainable goals dealing with environmental problems.

The present study deals with the views and articles of Dr. Babasaheb Ambedkar on environmental issues and equal rights to all human beings to access the environment.

**KEYWORDS:** Environment, climate change, depletion, Dr. Babasaheb Ambedkar, sustainable development.

### INTRODUCTION:

India is thickly populated country but it is also the largest democracy in the world. Though, India still being a developing country, there is a significant rise in the industry, infrastructure and economy. With this, environmental issues have also propped in. Major environmental issues that our country is facing today are air pollution, waste management, water pollution, preservation of forests, loss of biodiversity, loss in soil fertility, environmental degradation, public health, imbalance in ecosystems and livelihood security of the poor.

The present study deals with the views, clairvoyant vision and articles in the constitution laid down by Dr. Babasaheb Ambedkar, on environmental issues.

### METHOD:

A survey of books, speeches and articles from the constitution, laid down by Dr. Babasaheb Ambedkar on environmental issues was done. From these the data on problems and mitigations on environmental issues, discussed by Dr. Babasaheb Ambedkar were documented.

### DISCUSSION:

Dr. Babasaheb Ambedkar's thoughts on human race and alienation, were very stringent. According to his opinion, if the balance of the environment is to be maintained, man, irrespective of his religion, caste and creed must be placed at the centre of the environment. Babasaheb says that due to the extremely unfair practice given to certain sections of the society, the balance of the environment will completely deteriorate. Environmentalists in India have cited Mahatma Gandhi as an 'ambassador of the environment' and more recently Jawaharlal Nehru and Indira Gandhi as inspirations. While doing this, Dr. Babasaheb Ambedkar's views on the environment have been consistently dismissed. There was a continuous intervention of the

upper class on village, farm land, land, water etc. He was of the firm opinion that the balance of the environment has been disturbed only due to the interference of the upper class.

Ambedkar's approach to environment was completely different. He has said that the environment is broadly divided into three chains.

The first step is external nature, in which the relationship between people of different castes in the society, we call this the equal right of all to the basic things required for sustenance.

The second step or chain is 'nature for all'. People of various castes in the society have deliberately kept Dalits away from nature in the name of 'this old way of doing things', making it appear that nature is not for everyone but only for the upper castes, thereby harming the Dalits and in turn the nature.

The third step or step is the social nature. Due to the mentality of all such people who want to do injustice to Dalits and assert that 'what is happening' is happening according to tradition, boycotting Dalits, putting them in the sand, due to this disparity, the mutual relations between different castes are completely damaged and due to this the social nature becomes unbalanced. The idea of humanity is like nature. Just as nature does not allow injustice to its various elements, so should all societies. There should not be a category of some sections of the society, untouchable, harmful to others. Ambedkar says that the balance of nature should be visualized at the village level.

Jawaharlal Nehru, Mahatma Gandhi and Dr Babasaheb Ambedkar were the pillars of the Indian freedom struggle. Babasaheb, being a Dalit himself, knew better than Nehru, Gandhi, the village life. In villages, social and economic justice underlined only by the upper caste works, the 'social justice' of all was to forcefully swallow the land owned by the Dalits. Due to this, the environment was damaged within. So Dr. Babasaheb Ambedkar, felt that the village was never united. In fact they say that every village in India is divided into two sections 1) Touchable 2) Untouchable. The touchable lived in the village, while the untouchables lived outside the village, on Gawkusa, Ukirdya. Of course, the strong hold of the touchables on the economy of the village while the untouchables are constantly left behind, poverty-stricken and dependent on others. This is still a stark reality in the villages, so Ambedkar says, "Democracy, social equality, freedom and fraternity are of no value in this republican country. No village in India is a republic." Lacking this word - if it is a republic, it is only by touch, for touch- unless this culture changes, the balance of social ecology will continue to deteriorate.

### **Green Democracy (हरित लोकशाही)**

Green democracy means green politics or ecosystem and politics is a non-violent, social justice system and the participation of the underprivileged society in it.

Another name for democracy is fraternity. Democracy is not a form of government but primarily a way of living together. It basically consists of having a feeling or vision of respect, brotherhood and veneration for one's brothers. According to Babasaheb Ambedkar's idea of democracy, rule of law, natural rights, freedom, equality, fraternity are dynamic principles. The power to change society can be seen in his democratic ideas. Sociability and ethics were the two main factors behind his idea of democracy. Political and green democracy will survive only if the foundation of social democracy is strengthened. If even one of the principles of freedom, sainthood and fraternity is lost, the purpose of all political and green democracy seems to have failed.

The view of the monopoly and monopoly of certain people in politics or environment as well as social inequality should be changed. If this is not done, the class affected by inequality will not rest without

breaking the cover of political, green and social democracy. Babasaheb had given this warning in the constitution committee.

Green democracy needs to be cultivated in order to grow in the right direction and in the right manner. If democracy is to succeed, its foundations must rest on good social relations. Just as poverty, illiteracy and casteism are dangerous to social democracy, they are dangerous to green democracy.

Just as the idea of voting to bring about change does not take root, similarly the idea of 'equal participation of all for green democracy' will not take root in the mind of the common man and a particular caste.

Unless basic needs are taken care of, it is difficult to improve society. Because people care more about their basic needs than elections. Dr. Babasaheb Ambedkar says 'Only a communist system can bring this change.'

### **Babasaheb's water policy**

The idea of the National River Linking Project was conceived by Dr. Babasaheb and he has presented it between 1942-1945. For this, he has also made a provision in the constitution. Very few people know about his contribution. How flood water can be utilised? Solution for this is given by Dr. Babasaheb Ambedkar in the constitution. His contribution to implementation of country's water policy, Damodar basin project, Hirakund dam, Sonnadi project is remarkable and important. Dr. Babasaheb took the position that the issue of water should be under the authority of the central government, so the issue of water was included in the Indian constitution and the central government also got the power to make laws in this regard, under which the River Basin Authority Act was implemented in 1956.

In 1945 Dr. Babasaheb, in a conference, said that do not suggest that water and floods are destructive because there is not enough water available in the country to be harmful. Indian people have to suffer more due to water stress but not because of more water availability.

Since the amount of water falling during monsoon is unbalanced and unreliable, instead of complaining about excess flood water, one should take the view of how this flood water can be utilized to the maximum extent for human development by building dams. For that, it would be desirable to build dams on those rivers where floods always cause damage and use this water for development instead of letting it go to the sea.

'Water is the wealth of the nation and we must take care of it. We should properly store excess water without blaming nature or complaining about nature due to increasing deluge. It can be used for irrigation, boating, power generation. If the interlinking project is implemented, a huge amount of hydroelectric power of 34000 MW will be available and wide canals connecting rivers of 5000 km length will become a means of cheap water transportation across the country.

Dr. Babasaheb Ambedkar has been called as "Father of Modern India" due to his broad ideology.

### **CONCLUSION:**

If we follow and implement Dr. Babasaheb Ambedkar's ideology, we can really achieve the sustainable goals and become a big family -

My salutations to this great man who had such thoughts and how to implement them.

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